

CHURCH RECORD.

"Go ye into all the world, and preach the gospel to every creature."—*St. Mark*, xvi. 15.
"And I saw another angel fly in the midst of heaven, having the *Everlasting Gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."—*Rev.*, xiv. 6.

CONDUCTED BY

AN ASSOCIATION OF CLERGYMEN.

Vol. I. *Saturday, October 19, 1822.* No. 18.

PUBLIC MEETING.

At a general meeting of Episcopalians of the city of Philadelphia, held at St. James's Church, on Monday evening, 14th Oct. for the purpose of promoting the objects of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church—

The Right Rev. Bishop White, D. D. president of the society, took the chair.

The meeting was opened with prayer. Thomas H. White was chosen secretary.

JOHN READ, esq., after explaining the particular features of the constitution, and the objects intended to be promoted by the society, moved the following resolution, which was read and adopted.

"*Resolved*, That, duly estimating the great importance, and the imperative duty of missionary benefactions and labours, we feel ourselves urgently called upon to participate in the efforts which are making throughout Protestant Christendom to spread the influence of "the glorious gospel of the blessed God;" and that while we recognise the obligation of the command, "Go ye into all the world, and preach the gospel to every creature," and acknowledge the duty, as means and opportunities present, of imparting the lights and consolations and hopes of Christianity to those "who are sitting in the region and shadow of death, without hope and without God in the world," we feel it to be a duty especially incumbent upon us to relieve the wants of the spiritually destitute of our own country, who from uncontrollable circumstances are, and for a long time must necessarily be, dependant for the enjoyment of the ministry and ordinances of our holy religion, upon the charitable exertions of their more favoured brethren. That, therefore, we view with great satisfaction, as a most judicious mean of accomplishing these objects, the formation, by the unanimous vote of the General Convention of last year, of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United

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States," and recommend it earnestly to the patronage and prayers of all who wish the prosperity of our Zion."

The following resolutions were also then severally proposed and adopted, viz. by the Rev. Dr. BEASLEY, seconded by the Rev. Mr. Allen:

"*Resolved*, That it be earnestly recommended to the members of the Episcopal church generally, to unite themselves to this society, and to exert themselves to the utmost of their power in furthering the interesting objects which it has in view; and moreover, that we recognise a special call upon the Episcopalians of this city, for their most active exertions in its behalf, inasmuch as the principal affairs of the society are to be transacted here, and the other portions of the church may look to us for an example, and may refuse to put forth their exertions in the cause, unless stimulated by the efforts by us."

By JAMES S. SMITH, esq., seconded by J. C. Lowber, esq.:

"*Resolved*, That for the more effectual and general application for patronage, we hereby pledge our individual exertions, and recommend the appointment of committees in the different congregations, who are affectionately urged to apply themselves diligently to this duty in their respective churches."

By the Rev. JAMES MONTGOMERY, seconded by the Rev. Mr. Allen:

"*Resolved*, That this meeting, when it adjourn, stand adjourned to Thursday, the 5th Nov. next, at 7 o'clock, P. M.

"*Resolved*, That the committees of collection be hereby earnestly urged to apply themselves immediately to the duties of their appointment, and make report at the adjourned meeting."

The following persons were then appointed committees of collection:

Christ Church—Thomas H. White, Caleb P. Wayne, George Taylor, Edward Perot.

St. Peter's Church—John H. Linn, T. Gurney Smith, James S. Smith, Jasper Harding.

St. James's Church—Hugh De Haven, jun., Richard Dale, John C. Lowber, Darden B. Carter.

St. Paul's Church—John Claxton, Henry Hollingsworth, William Kirkham, John C. Pechin, Stephen North.

St. John's Church, N. L.—Joseph S. Riley, Hood Irwine, John McKinley, Israel Kinsman.

Trinity Church, Southwark.—John D. George, Joseph Huddell, Captain Eldridge.

Adjourned,

THOS. H. WHITE, Secretary.

APPEAL.

The following remarks were in substance presented by a gentleman seconding one of the foregoing resolutions. As they are applicable to the members of the church at large, we have procured them for publication.

"Lift up your eyes and look on the fields, for they are white already to the harvest. They call on your sympathies as men and as Christians. See the Sabbath profaned as a day of hunting or amusement. Hear the sound of frolic and of riot from the frequent tippling-house. See the rags and the beggary of mothers and of children, more wretched than widows and orphans. And amid these examples the young are growing up, with none to lead them to the fountain of morals, or open to them the volume of hope. Here and there, perhaps a family endeavours to stem the general torrent, and to preserve itself from the prevailing contagion. Here and there an aged matron, who remembers better days, recounts to her descendants the times of old, when she *took sweet counsel, and walked unto the house of God in company:* and here and there a patriarch, as he reclines amid his sons and his sons' sons, points to the remains of the well-used Bible, and the few leaves of the tattered prayer book, relics perhaps of his grandsire, and heralds of brighter years, and the tear glistens in his eye, as, lifting it towards Heaven, he exclaims, 'Lord shall I ever see thy salvation!'

"Behold your missionary approaches:—He is hailed with delight by the few Simeons and Annas who yet linger around the altar; their influence is exerted, and the congregation assembles: their sanctuary is the shade of a few wide-spread oaks, or a room in some private dwelling; or it may be the ruins of some ancient temple, whence the unwilling cattle have that morning been driven, and where the birds, as they hover around the preacher, proclaim in clamorous tones their long undisputed right: he sounds the accents of devotion: he reads the sacred page: he offers up those prayers hallowed by the lips of an army of martyrs: he preaches to them Jesus. They go to their homes; he joins them at their firesides; he recounts to them the excellencies of the Redeemer, and the truths of the book of God;—the tear trickles down the cheek of age, and the light of pleasure beams in the manly eye—'the church shall be built—the congregation shall be gathered—by the blessing of God there shall be a change!' Such is the resolution oft repeated, and the blessing of God descends, and makes the resolution effectual. Now mark the result. The Sabbath is hallowed: the sanctuary rises—all hands ply the work, for all *hearts are stirred up*, and every *spirit is made willing*: the top stone is brought

forth; the congregation enters; praise from a full choir ascends; those psalms whose echo once sounded throughout the Holy place, and died away at the entrance of the Holy of Holies, are responded; 'Have mercy upon us, miserable sinners!' rises from many tongues; the doctrines of the cross are expounded; households present themselves at the baptismal font; the table of the Lord is spread. Who can count the tears of penitence and of joy that mingle as they flow, while parents lead their children to the emblems of the body and the blood of the Redeemer. There kneels an aged one, who, as he bows his grey locks, whispers, *Lord, now lettest thou thy servant depart in peace*;—there, seeking in vain to hide his grief, is a returning prodigal, bowed at his father's side. Angels as they hover round haste their ascent to convey the glad tidings, and God remembers his promise, *He that watereth shall be watered also himself*. But all is not yet told: again the Sabbath returns; their missionary is not with them, but the steps of the people again are directed towards the house of prayer: In what are they employed? a Sunday school:—The youth are teaching the children from the book of God, while those of mature age, as they watch over all, are heard to say, 'O that these privileges had blessed our early days.' The tavern-keeper wonders what detains the throng from his bar: he follows, and is himself converted. Industry now presides throughout the fields, and cheerfulness beams around the dwellings. Plenty takes the place of riot, and benevolence of covetousness. Instead of the almanac and the dream book, tracts now compose the library of the cottage; and instead of the novel, Doddridge and Hannah More are ushered into the richer dwelling: the Bible has its place in every house, and the prayer book lies by its side: morning and evening witness the ascent of incense from the family altar; and the sick bed has its spiritual comfort, and the bed of death its brightening hope. All the blessings of the gospel are scattered throughout the land, and the wilderness blossoms like the rose.

"Brethren, these are no fancies; their counterpart can be shown you in facts, as many can testify: for *such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God*. Now you bless the returning Sabbath, for it brings you the voice of the preacher; you hail the morn and even, for they prostrate you in family devotion. In days not long gone by it was not thus with you; but it has *pleased God by the foolishness of preaching* to visit you: messenger after messenger has been sent, minister after minister has appeared, almost in the missionary character, and now you sit in your ceiled sanctuaries; and now you surround your own altars; and now the church of your fathers has taken her harp from the willows, and

is sounding forth a song of praise. And will you not remember your brethren?—will you not send tidings to those yet in the wilderness?—will you not tell them of the grapes of Eshcol, of the *feast of fat things, of wines on the lees, of fat things full of marrow, of wines on the lees well refined?* Some of them are without any opportunity of hearing a preached gospel; will you not commiserate their case especially, and speed to them the heralds of salvation?

“Oh I have seen the aged mother, who, for 20 or 30 years, had passed her silent Sabbaths, except when a stranger voice sounded the gospel in her ear, hail with delight the missionary: I have seen her drag her weak, infirm, and tottering limbs, o’er miles of rugged road, to the place of meeting: I have seen her drink with avidity every word as it fell, and amid her tears exclaim, ‘My heart is satisfied.’ Long had she waited, and waited in vain; the noise of riot oft echoed around her humble dwelling, but not the sound of the assembling congregation. Sad and solitary she poured forth her prayer: she wept as she remembered former days, and she was ready to say, *My soul thirsteth for God, for the living God; when shall I come and appear before God?* At length the hour arrived; and how great was her comfort—how great her delight; and how brightly beamed her setting sun as it left this world to shine in a celestial hemisphere!

“I have seen the eye of the parent sparkle with pleasure, as he beheld his children grouped around to catch the voice of catechetical instruction: I have heard him bless the day that then shone upon his habitation: I have seen him weep as he grasped the hand of a returning prodigal: I have seen him resume the vigour and the activity of youth at the prospect around him. Long had he stood as a sentinel amid ruins, and, as they slowly mouldered beneath the touch of time, he had mingled his tears with their ashes; the banner of his cause was trodden under foot, but still his grey locks floated above it, and his withering hand was stretched forth to its rescue; his children were wandering abroad; and when, at length, the clarion of revival was sounded, and his sons and his daughters were gathered in, I have heard him give them his parting blessing, amid songs of gratitude to a God of love.

“As the shepherd foldeth his flock in the forest, or the hen gathereth her chickens from the foe, so have I known the father to hover around his little ones in the moral waste; all the while anxious lest the blast should seize them, and all the while praying for *the feet of him that bringeth good tidings*: the old man died and saw not the missionary, but the missionary came, and the children surrounded him, and they are now pillars in the temple of the Lord.

"Blessed be God! I have seen the *desert blossom*: I have seen a band of spiritual soldiers arise, like new-born bodies from the tomb of death:—and my brethren too have seen, and they could testify; they have known, and they could tell:—but enough. You will help us: you will consecrate of your ability to the sending forth of our missionaries; to the spreading a table for the wanderers in the wilderness: you will enrol yourselves and your children among the members of our society: you will come *to the help of the Lord against the mighty*: you will contend with us *against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*

"And see! the Captain of the host of Heaven himself descends to be our leader! He stands in the centre of our earth, and by his assuring presence, encourages all the exertions of his followers: from his beaming crown flows that flood of light which is dissipating the clouds of heathen darkness; at his foot is fastened that chain which limits the ravages of Satan; army above army wait the glittering ranks of cherubim and seraphim. It is the same Lord, who, with the thunder of Omnipotence, pursued Satan o'er the battlements of Heaven, what time the rebel sought in the bottomless abyss a refuge from his wrath. It is the same Lord, who, once in Palestine, offered himself a sacrifice on the altar of Justice, that the family of Adam might find access to the path of salvation. It is the same Lord, who, rising from the tomb, where, for the perfecting of his saints, he for a season had reposed, *led captivity captive, and received gifts for men.*

"Communicants!

"It is the same Lord, whose human nature was wounded, was broken, was bleeding, for your transgressions. It is the same Lord who is your *Advocate with the Father*; through whom you have access to a throne of grace.

"Friends of morality!

"It is He who is the only successful teacher of morals. It is He before whose banner alone will the torrent of corruption roll back upon its source. It is He from whom alone can spring the principle and the practice of holiness.

"Patriots!

"It is He who alone exalteth a nation: He who alone can make firm its foundation, and clothe with happiness its superstructure. It is He who alone can say to the waves of revolution, Peace, be still; to the ravages of time, Thus far, and no farther.

"Mortals!

"It is He who alone can clothe your dying bodies with unfading beauty: He who alone can dispense to your immortal souls a name and a place among the sons of God.

"He stands, and earth owns his presence, for her wars are hushed. He stands, and the moral world blooms, and flourishes, and teems with life; and the chronicle of passing years is radiant with events that cause *joy among the angels of God. The kings of Tarshish and the isles bring presents. The kings of Sheba and Seba offer gifts. Prepare ye the way of the Lord! make straight in the desert a highway for our God!* is beginning to be heard from one end of the globe to the other: the sound floats on the banks of the Gambia, and mingles its accents with the murmur of the Ganges! The Hottentot hears it and abandons his idol; the Brahmin hears it and throws away his cast: it lingers around the synagogue of the Jew, and echoes throughout the sanctuary of the Gentile: it makes vocal the long night of the Esquimaux, and wakes into song the islands of the sea: China hears it and starts from her slumbers; Ethiopia hears it and stretches forth her hands; Christendom hears it and summons all her energies. We have heard it, and come to you this day, to ask of the widow her mite, and of the rich man his abundance, that we may send forth the warning, through all our valleys, and over all our mountains, to put on the *wedding garment*, and be ready for the *coming of the Lord*.

"Come forward ye contributors to the treasury of Jesus, and may the memorial of what ye are about to bestow be found in that day when it shall be said, *Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.*"

PATRON SUBSCRIPTIONS.

Messrs. Editors—It is much to be wished that the members of the church throughout the country, would become sensible of the importance of making their respective pastors *patrons* of the General Missionary Society. This measure, while it would tend to cement the pastoral connexion and to secure for the society a more diffusive interest, would materially aid its funds. Let us suppose that there are 150 congregations in our communion, which might raise, respectively, without any inconvenience, 50 dollars, the amount of a patron's subscription, the aggregate would be \$7500; one-fifth of which, \$1500, would, by the constitution, be added to the permanent fund; leaving \$6000 for the general purposes of the institution. Here would be, at once, a handsome endowment. And when it is considered at how trifling a sacrifice of trouble and expense this could be effected, it is sincerely hoped, that all who feel interested in the cause of missions, will concur in the reasonableness and propriety of the above suggestions of a

CONSTANT READER.

GENERAL EPISCOPAL SEMINARY.

In our notice of this institution contained in our last paper, an error was committed in stating the date of the commencement of the ensuing session. The Seminary will open on Monday the 4th of November, instead of the 12th, as there represented.

ANECDOTE OF SOROOP, A YOUNG BRAHMIN.

The influence of idolatry and the prejudices of caste, are deemed by some to present insurmountable difficulties to the conversion of the Hindoos; and therefore to render impracticable and useless all efforts made in that direction. But numerous instances have proved the fallacy of this discouraging opinion. The most inveterate prejudices of Hindooism have been known to give way to the divine influence of the gospel, and Christianity has already numbered among her trophies many distinguished *Brahmins*, who have evinced the sincerity of their conversion from the power of Satan unto God, by "walking as children of light;" and have thus vindicated the high pretensions of the gospel, that "it is mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

We cannot be mistaken in supposing that our readers will be gratified with seeing in our pages, occasional notices of the most remarkable and interesting conversions in that quarter of the globe to which our view is at present turned. For, after all, one of the most operative motives and greatest encouragements to undertake and persevere in this labour of love, is the knowledge of what has been already effected, and the pledge thereby afforded, of the future triumphs of the gospel. On this occasion we shall present the case of Soroop, a young Brahmin, whose father came to Serampore—a mission station of the Baptist Missionary Society, of England—in order to take him away. One day, as Mr. Ward was sitting among the native converts, in the Bengalee school, hearing them read and explain a portion of the Bible, an aged gray-headed Brahmin, well dressed, came in, and standing before him, with folded arms and much emotion, said in a supplicating tone of voice, "Sahib, I am come to ask an alms." Beginning to weep, he repeated these words hastily, "I am come to ask an—alms." Mr. Ward desired him to say what alms; and told him that, judging from his looks, it did not seem as if he wanted any relief. Being pressed on the

subject, the old man at length asked him to give him his son, pointing to young Soroop, who was sitting in the midst of the native converts; and then he set up a plaintive cry, saying, that was his son. Having endeavoured to comfort him, they at last prevailed on him to come and sit down upon the veranda. Here he began to weep again; and said that the young man's mother was dying with grief; that her time was come; and that if he could but go home and see her, he should after that return again, or stay there, just as he pleased. Being informed by Mr. Ward, that Soroop since his coming had been away once, when they did not hinder him, and that he was still at perfect liberty either to stay or depart as he thought proper, the old Brahmin threw himself prostrate at his feet, and with tears thanked him for these words. Mr. Ward prevailed on him to rise, and endeavoured to assuage his grief; but he also proposed that the young man should stay all night, that his mind might become calm, and that he might pray for divine direction; and that in the morning, if he wished to go away, they would not hinder him. The Brahmin, however, was averse to this proposal; he again urged that his poor old mother was dying of grief—and if he would but go—and if he did not like to stay, he might write a deed of separation for the preservation of their caste, and then he might do as he pleased. Mr. Ward told him his son was not a child, otherwise he might command him; but as he was now a man, he ought to choose his religion for himself. The old man acknowledged the propriety of this, and said that it was not in his power to use force with him now. He at length called his son aside, and set up a great cry, weeping over him, and beseeching him to return. It was agreed, however, that Soroop should remain over the night; and the missionaries were much afraid that he would be overcome by the tenderness and grief of his father, yet they resolved to employ no other influence with him than exhortation and prayer. On leaving the school, Mr. Ward found that the old man had fallen down at the door in an agony of grief, and that one or two of his disciples who came with him were holding him up, endeavouring to persuade him to rise and go with them. Soroop, from the first, expressed his determination not to return with his father; and next morning, he declared that he would not go now, but said he would go soon, meaning after he should be baptized. At length a friend of the old Brahmin's asked, whether Soroop had eaten with those who were Christians. He was answered in the affirmative. Finding, therefore, that the young man would not go, and that he had in fact already lost his caste, the people who had assembled upon this occasion were constrained to depart. His aged father, however, said that he could not return without him, but would lie down and die at Serampore. Such

a scene must have been very affecting. How powerfully must religion have grappled with the soul of Soroop, thus to enable him to resist all the solicitations of nature, and all the endearments of parental affection, rather than to subject himself to dangerous temptation. The voice of nature was indeed strong, but was drowned by that louder voice, which had called him out of darkness into the marvellous light of the gospel.

MORAVIAN MISSIONS IN SOUTH AFRICA.

These, wherever established, have excited so much interest, from the true simplicity and energy of faith manifest in conducting them, and from the great degree of success with which they have been favoured, that we are well assured we gratify our readers, as well as ourselves, in presenting some notice of them.

As early as the year 1737, George Schmidt, a Moravian, went to a place called Gnadenthal, 120 miles east of the Cape of Good Hope, in South Africa, and commenced his labours among the Hottentots. After enduring many hardships, and labouring with some partial success, he returned to Europe for fresh powers, fondly hoping to visit his infant settlement again after the lapse of a very short period, but the Dutch government forbade it. The seed sown by him remained without culture, except by that great Husbandman who watches over the springing shoots in the wilderness, as well as the regularly nurtured garden, until, in the year 1792, the place was again visited by three Moravian missionaries. They found one old woman, baptized by Schmidt, who delivered to them the New Testament which he had given her; but there were few vestiges of his dwelling remaining, and Gnadenthal was again a desert. In the strength of God they began to labour, and in the year 1798, their settlement was thus described by Barrow:

“Early in the morning, I was awakened by the noise of some of the finest voices I had ever heard; and, on looking out, saw a group of female Hottentots sitting on the ground. It was Sunday, and they had assembled thus early to chaunt the morning hymn. They were all neatly dressed in printed cotton gowns: a sight so very different from what we had hitherto been in the habit of observing, with regard to this unhappy class of beings, could not fail of being grateful; and at the same time it excited a degree of curiosity, as to the nature of the establishment. The good fathers, who were three in number, were well disposed to satisfy every question put to them. They were men of the middle age, plain and decent in their dress, cleanly in their persons, and of modest manners, meek and humble in

their deportment, but intelligent and lively in conversation, zealous in the cause of their mission, but free from bigotry or enthusiasm. Every thing about the place partook of that neatness and simplicity which were the strongest features in the outline of their character. The church they had constructed was a plain neat building; their mill for grinding corn was superior to any in the colony; their garden was in high order, and produced abundance of vegetables for the use of the table. Almost every thing that had been done was by the labour of their own hands. Agreeably to the rules of the society of which they were members, each had learned some useful profession. One was well skilled in every branch of smith's work, the second was a shoemaker, and the third a taylor.

"These missionaries have succeeded in bringing together into one society, more than six hundred Hottentots; and their numbers are daily increasing. These live in small huts, dispersed over the valley; to each of which was attached a piece of ground, for raising vegetables. Those who had first joined the society had the choicest situations at the upper end of the valley, near the church, and their houses and gardens were very neat and comfortable; many belonging to the poor in England are not so good, and few better. Those Hottentots who chose to learn their respective trades were paid for their labour as soon as they could earn wages. Some hired themselves out by the week, month, or year, to the neighbouring peasantry; others made mats and brooms for sale; some bred poultry; and others found means to subsist by their cattle, sheep, and horses. Many of the women and children of soldiers, belonging to the Hottentot corps, reside at Bavian's Kloof, where they are much more likely to acquire industrious habits than by remaining in the camp.

"On Sunday, they all regularly attend Divine service; and it is astonishing how ambitious they are to appear at church neat and clean. Of the three hundred, or thereabout, that composed the congregation, about half were dressed in coarse printed cottons, and the other half in the ancient sheepskin dresses; and it appeared, on inquiry, that the former were the first that had been brought within the pale of the church,—a proof that their circumstances, at least, had suffered nothing from their change of life. Persuasion and example had convinced them, that cleanliness in their persons not only added much to the comforts of life, but was one of the greatest preservatives of health; and that the little trifle of money they had to spare, was much better employed in procuring decent covering for the body, than in the purchase of spirits and tobacco,—articles, so far from being necessities, that they might justly be considered as the most pernicious evils. The deportment of the

Hottentot congregation, during Divine service, was truly devout. The discourse delivered by one of the fathers was short, but replete with good sense; pathetic and well suited to the occasion: tears flowed abundantly from the eyes of those to whom it was particularly addressed. The females sung in a style that was plaintive and affecting, and their voices were in general sweet and harmonious."

That the blessing of the Most High continued to be shed upon Gnadenthal, we are assured by the descriptions of the Rev. C. I. Latrobe, who visited it in 1815.

Giving a brief journal of a missionary day, he says,

"We rose at the first sound of the bell, which rings at half-past five. At that time the family meet in the dining-room, read the texts of scripture appointed for the day, sing some verses generally out of hymns connected with their contents, or any other morning hymn, and then take a dish of coffee; but what they call breakfast is not ready till eight o'clock, and is more like a luncheon. Very little time is spent at their meals. Between twelve and one they dine; drink tea or coffee at two; sup between six and seven, and go to the church at eight, when the whole congregation meet for evening worship. Every day, however, has its regular meetings for one or other division of the congregation, for instruction in the Christian doctrines. The schools are held in the forenoon for the boys, and in the afternoon for the girls."

"I heard with much pleasure a party of men and women, employed as day-labourers in the missionaries' garden, both before and after their meal, which they enjoyed in the shade of the grove, most melodiously singing a verse by way of a grace."

Speaking of the celebration of the Lord's Supper, he says,

"The devotion and fervour, with which the Hottentots present attended to the service, and received the sacred elements, were peculiarly striking to my mind. Their singing was melodious, but rather too soft. I was told in apology, that not all of them were acquainted with the hymns sung by the minister who officiated. A post-communion followed, for such as had been necessarily prevented from attending before, by family duties, watching, or other hindrances. I retired to my room, rather overwhelmed by the feelings and reflections of my mind, and with a heart filled with thankfulness to God our Saviour, for such a manifestation of his power and grace, as I had just witnessed. It may appear like enthusiasm, but I asked no longer, 'Am I really and bodily in Gnadenthal?' but, 'Am I yet on earth?'"

"In the evening, the liturgy, or hymn, treating of our Sa-

viour's sufferings, appointed in our church for Friday evening's worship, was sung in a spirit of humble thankfulness for our redemption. This is the grand subject, which has proved the means of conversion, civilization, and happiness in time and eternity, to believers of every tribe and nation. May it be and remain our constant theme, in spite of either a deriding world, or the vain conceits and specious arguments of such as pretend to superior insight, and think that they have found something higher and more effectual!"

In the year 1808 a second establishment was made at Groenekloof, 30 miles north of the Cape. The following is the account given of this place by the same Rev. traveller. He approached it on the 29th December, 1815.

"Being about an hour's drive from the settlement, we discerned at some distance a group of Hottentots, men, women, and children, who had come out to meet us, with the missionary, brother Fritsch, standing on a small rising ground near the road. As soon as the wagons had reached the spot we alighted, and were welcomed by the Hottentots, who joined in singing that hymn, 'Now let us praise the Lord,' &c.

"To describe our feelings on this occasion is not in the power of words. The various subjects for reflection, which rushed upon my mind at once, on seeing this company, lately a scattered race of wretched, ignorant, and wicked heathen, but now brought together as a people of God, among whom his word dwells daily and richly, made me inwardly exclaim, 'Where is the wisdom of the wise! where is the disputer of this world!' and the visionary theorist! Here is proof by facts, that 'the Word of the Cross is the power of God unto salvation to all them that believe.' Here is seen the effect produced by the preaching of the gospel of a crucified Saviour unadorned and unaided by human eloquence! I was greatly affected beyond the power of utterance, and we all stood in silent devotion, listening to the sweet voices which formed the delightful chorus. We shook hands with all of them, old and young; while, in the most affectionate and humble manner, they expressed their joy at our arrival. The whole procession now moved forward, some of the Hottentot women in an open bullock-wagon, which they had brought with them; the rest, with the men, partly on horseback and partly on foot. The settlement is seen like a fruitful field in the midst of a desert, and the road to the missionaries' houses, lies through a small poplar wood. About 5 P. M. we arrived at the dwelling-house, and met with a most cordial welcome from another party of Hottentots, who had assembled at the door, and expressed their gratitude, that God had again sent teachers to them, by singing several verses, and by unaffected declarations of their joy."

"At ten o'clock, public service was held, as usual on New-year's-day. I counted one hundred and seventy Hottentots present. Brother Schmidt delivered a powerful discourse on the name of Jesus. The attention of the auditory was such, that not one turned his eye off the preacher, but they all seemed as if they would eat his words. After the sermon, a child was baptized. I was much struck with the solemn manner in which the parents are always previously asked, in presence of the whole congregation, whether it is their intention to educate the child, now to be baptized, in the fear and admonition of the Lord, and to devote it from its infancy to him alone, as his redeemed property. Their answer in the affirmative is generally given with an expression of great sincerity and earnestness. During the whole day, parties of Hottentots came to wish their teachers a happy New-year. *Lehrer*, or *teachers* is the name they generally give to the missionaries.

"In the evening some of us went into the settlement, and visited several families. The cottages are of different dimensions, materials, and workmanship. Some of the inhabitants are building houses with stone walls, which by degrees will become more general."

Shortly after the visit of Mr. Latrobe, a third settlement was made at Erwin on the Witte Revier. This experienced peculiar difficulties, but is now, together with the two former, in a flourishing state.

When contemplating these things, and calling to mind the deplorably savage condition of the native Hottentots, we cannot but exclaim, What hath God wrought!

STATUTES ADOPTED AT THE ANNUAL MEETING OF THE GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

(Continued from p. 120.)

CHAPTER VII.

Of the Students.

1. Every person producing to the Faculty satisfactory evidence of his having been admitted a candidate for holy orders, with full qualifications, according to the Canons of the Protestant Episcopal Church in the United States, shall be received as a Student in the Seminary. All others may be admitted who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and in general of such dispositions and habits as may render them apt and meet to exercise the ministry.

2. Every Student shall, on his admission into the Seminary,

subscribe his name to the following declaration, in a book to be kept for the purpose:—"We, the subscribers, Students of the General Theological Seminary of the Protestant Episcopal Church in the United States, do solemnly promise, with reliance on Divine Grace, that we will, during our connexion with the Seminary, faithfully obey the laws thereof, and diligently prosecute all the studies, and perform all the duties, which, according to the rules of the institution, may be required of us; and, furthermore, that we will uniformly cultivate religious and moral dispositions and habits, and, by every means within our proper sphere, endeavour to promote the reputation and interests of the Seminary."

3. On the admission of a Student, his name shall be entered in a book to be kept by the Faculty for that purpose; and in appropriate columns, opposite each name, shall be recorded the time of admission of the Students respectively, the time of their discontinuing attendance, and the cause of the same. And this list shall be laid before the Trustees at their stated meetings.

4. The Faculty shall have the power of expelling any Student for reasons which they may deem sufficient. In the case of the expulsion of a Student who is a regularly admitted candidate for orders in this Church, or of his leaving the Seminary without approved reasons, information of the fact shall be sent to the Bishop, or, where there is no Bishop, to the Standing Committee, of the diocese to which such candidate belongs.

5. As mere theological learning, unaccompanied with real piety, is not a sufficient qualification for the ministry, it is declared to be the duty of every student, with an humble reliance on Divine Grace, to be assiduous in the cultivation of evangelical faith, and a sound practical piety; neither contenting himself with mere formality, nor running into fanaticism. He must be careful to maintain, every day, stated periods of pious reading, meditation, and devotion; and occasional special seasons for the more solemn and enlarged observance of these duties, together with that of such abstinence as is suited to extraordinary acts of devotion, having due regard to the days and seasons recommended for this purpose by the Church. In order to excite just views of the nature, responsibilities, and obligations of the clerical office, he should frequently and carefully read over the services for the ordination of Deacons and Priests, with a view of making their contents the subjects of serious reflection, and an incitement to fervent prayer, that, if admitted to either of those offices, he may have grace to be faithful in the discharge of its duties. He must be regular in attendance on the public service of the Church, not only on Sundays, but also, as his studies and other duties will admit, on holy-days and prayer-days. Sundays, in particular, he should consider as de-

voted, except the portions of them occupied in the stated services of the Church, to the private use of means for his advancement in Christian knowledge and piety. And with a view to the promotion of the same great object, it shall be the duty of the Professors to commence their respective lectures or recitations with an office of devotion appointed for the purpose, and to incorporate with their instructions, as opportunity is afforded, such advice and directions as may tend to the religious improvement of the Students, and to their proper view of the true character and weighty obligations of the Gospel ministry.

(*To be continued.*)

NEW CHURCH.

On Thursday, the 17th instant, the corner stone of a new church, to be called St. Matthew's Church, was laid by the Right Rev. Bishop White, at the junction of Schuylkill North Fourth and George and Powel streets, in Francisville, near this city. The order of the ceremony was as follows: An address and prayer by the Bishop: the laying of the stone: a few verses of the 84th Psalm sung, and an address delivered by the Rev. Mr. Allen, Rector of St. Paul's Church: the whole concluded with the benediction of the Bishop. This church is the result of the exertions of the Protestant Episcopal Association of Penn township, under the direction of Rev. Norman Nash, employed by them as missionary in that neighbourhood.

WORTHY OF IMITATION.

A lady in Connecticut has transferred to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, bonds expected to produce *one thousand dollars*.

AUXILIARY.

We are glad to learn that a society, auxiliary to the Domestic and Foreign Missionary Society, is about to be organized in one of the congregations in Frederick county, Maryland. We cannot but hope that the friends of our Zion, who regard with commiseration her waste places, will all turn their attention to this subject.

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